

2008-Eckhart Tolle Oprah A New Earth Audiobook Podcast Chapter06

[Speaker 1] (0:00 - 41:46)

CHAPTER 6 BREAKING FREE The beginning of freedom from the pain body lies first of all in the realization that you have a pain body. Then, more important, in your ability to stay present enough, alert enough, to notice the pain body in yourself as a heavy influx of negative emotion when it becomes active. When it is recognized, it can no longer pretend to be you and live and renew itself through you.

It is your conscious presence that breaks the identification with the pain body. When you don't identify with it, the pain body can no longer control your thinking and so cannot renew itself anymore by feeding on your thoughts. The pain body in most cases does not dissolve immediately, but once you have severed the link between it and your thinking, the pain body begins to lose energy.

Your thinking ceases to be clouded by emotion. Your present perceptions are no longer distorted by the past. The energy that was trapped in the pain body then changes its vibrational frequency and is transmuted into presence.

In this way, the pain body becomes fuel for consciousness. This is why many of the wisest, most enlightened men and women on our planet once had a heavy pain body. Regardless of what you say or do or what face you show to the world, your mental emotional state cannot be concealed.

Every human being emanates an energy field that corresponds to his or her inner state, and most people can sense it, although they may feel someone else's energy emanation only subliminally. That is to say, they don't know that they sense it, yet it determines to a large extent how they feel about and react to that person. Some people are most clearly aware of it when they first meet someone, even before any words are exchanged.

A little later, however, words take over the relationship, and with words come the roles that most people play. Attention then moves to the realm of mind, and the ability to sense the other person's energy field becomes greatly diminished. Nevertheless, it is still felt on an unconscious level.

When you realize that pain bodies unconsciously seek more pain, that is to say, that they want something bad to happen, you will understand that many traffic accidents are caused by drivers whose pain bodies are active at the time. When two drivers with active pain bodies arrive at an intersection at the same time, the likelihood of an accident is many times greater than under normal circumstances. Unconsciously, they both want the accident to happen.

The role of pain bodies in traffic accidents is most obvious in the phenomenon called road rage, when drivers become physically violent often over a trivial matter, such as someone in front of them driving too slowly. Many acts of violence are committed by normal people who temporarily turn into maniacs. All over the world at court proceedings you hear the defense lawyers say, this is totally out of character, and the accused, I don't know what came over me.

To my knowledge, so far no defense lawyer has said to the judge, although the day may not be far off, this is a case of diminished responsibility. My client's pain body was activated and he did not know what he was doing. In fact, he didn't do it, his pain body did.

Does this mean that people are not responsible for what they do when possessed by the pain body? My answer is, how can they be? How can you be responsible when you are unconscious, when you don't know what you are doing?

However, in the greater scheme of things, human beings are meant to evolve into conscious beings, and those who don't will suffer the consequences of their unconsciousness. They are out of alignment with the evolutionary impulse of the universe. And even that is only relatively true.

From a higher perspective, it is not possible to be out of alignment with the evolution of the universe, and even human unconsciousness and the suffering it generates is part of that evolution. When you can't stand the endless cycle of suffering anymore, you begin to awaken. So the pain body too has its necessary place in the larger picture.

Presence A woman in her thirties came to see me. As she greeted me, I could sense the pain behind her polite and superficial smile. She started telling me her story, and within one second her smile changed into a grimace of pain.

Then she began to sob uncontrollably. She said she felt lonely and unfulfilled. There was much anger and sadness.

As a child she had been abused by a physically violent father. I saw quickly that her pain was not caused by her present life circumstances, but by an extraordinarily heavy pain body. Her pain body had become the filter through which she viewed her life situation, and to see the link between the emotional pain and her thoughts, being completely identified with both.

She could not yet see that she was feeding the pain body with her thoughts. In other words, she lived with the burden of a deeply unhappy self. At some level, however, she must have realized that her pain originated within herself, that she was a burden to herself.

She was ready to awaken, and this is why she had come. I directed the focus of her

attention to what she was feeling inside her body, and asked her to sense the emotion directly, instead of through the filter of her unhappy thoughts, her unhappy story. She said she had come expecting me to show her the way out of her unhappiness, not into it.

Reluctantly, however, she did what I asked her to do. Tears were rolling down her face, her whole body was shaking. "At this moment, this is what you feel," I said.

"There's nothing you can do about the fact that at this moment, this is what you feel. Now, instead of wanting this moment to be different from the way it is, which adds more pain to the pain that is already there, is it possible for you to completely accept that this is what you feel right now?" She was quiet for a moment. Suddenly she looked impatient as if she was about to get up and said angrily, "No, I don't want to accept this." "Who is speaking?" I asked her. "You, or the unhappiness in you. Can you see that your unhappiness about being unhappy is just another layer of unhappiness?" She became quiet again. "I'm not asking you to do anything.

All I'm asking is that you find out whether it is possible for you to allow those feelings to be there. In other words, and this may sound strange, if you don't mind being unhappy, what happens to the unhappiness? Don't you want to find out?" She looked puzzled briefly, and after a minute or so of sitting silently, I suddenly noticed a significant shift in her energy field.

She said, "This is weird. I'm still unhappy, but now there's space around it. It seems to matter less.

This was the first time I heard somebody put it like that. There's space around my unhappiness. That space, of course, comes when there's inner acceptance of whatever you're experiencing in the present moment.

I didn't say much else, allowing her to be with the experience. Later she came to understand that the moment she stopped identifying with the feeling, the old painful emotion that lived in her, the moment she put her attention on it directly without trying to resist it, it could no longer control her thinking and so become mixed up with a mentally constructed story called the unhappy me. Another dimension had come into her life that transcended her personal past, the dimension of presence.

Since you cannot be unhappy without an unhappy story, this was the end of her unhappiness. It was also the beginning of the end of her pain body. Emotion in itself is not unhappiness.

Only emotion plus an unhappy story is unhappiness. When our session came to an end, it was fulfilling to know that I had just witnessed the arising of presence in another human being. The very reason for our existence in human form is to bring that dimension of consciousness into this world.

I had also witnessed a diminishment of the pain body, not through fighting it, but through bringing the light of consciousness to it. A few minutes after my visitor left, a friend arrived to drop something off. As soon as she came into the room, she said, "What happened here?"

The energy feels heavy and murky. It almost makes me feel sick. You need to open the windows, burn some incense." I explained that I had just witnessed a major release in someone with a very dense pain body, and that what she felt must be some of the energy that was released during our session. My friend, however, didn't want to stay and listen. She wanted to get away as soon as possible. I opened the windows and went out to have dinner at a small Indian restaurant nearby.

What happened there was a clear further confirmation of what I already knew, that on some level all seemingly individual human pain bodies are connected, although the form this particular confirmation took did come as a shock. The return of the pain body. I sat down at a table and ordered a meal.

There were a few other guests. At a nearby table there was a middle-aged man in a wheelchair who was just finishing his meal. He glanced at me once, briefly but intensely.

A few minutes passed. Suddenly he became restless, agitated, his body began twitching. The waiter came to take his plate.

The man started arguing with him. "The food was no good, it was dreadful." "Then why did you eat it?" asked the waiter. "And that really set him off." He started shouting, became abusive. Vile words were coming out of his mouth. Intense violent hatred filled the room. One could feel that energy entering the cells of one's body, looking for something to latch on to.

Other guests too, but for some strange reason ignoring me completely as I sat in intense presence. I suspected that the universal human pain body had come back to tell me. "You thought you defeated me."

Look, I'm still here." I also considered the possibility that the released energy field left behind after our session followed me to the restaurant and attached itself to the one person in whom it found a compatible vibrational frequency, that is to say, a heavy pain body. The manager opened the door. "Just leave, just leave." The man zoomed out in his electric wheelchair, leaving everyone stunned. One minute later he returned. His pain body wasn't finished yet. It needed more.

He pushed open the door with his wheelchair, shouting obscenities. The waitress tried to stop him from coming in. He put his chair in fast forward and pinned her against the wall.

Other guests jumped up and tried to pull him away, shouting, screaming, pandemonium. A little later a policeman arrived. The man became quiet, was asked to leave and not

return.

The waitress fortunately was not hurt except for bruises on her legs. When it was all over, the manager came to my table and asked me, half joking but perhaps feeling intuitively that there was some connection, "Did you cause all this?" "The pain body in children." Children's pain bodies sometimes manifest as moodiness or withdrawal. The child becomes sullen, refuses to interact and may sit in a corner, hugging a doll or sucking a thumb.

They can also manifest as weeping fits or temper tantrums. The child screams, may throw him or herself on the floor or become destructive. Thwarted wanting can easily trigger the pain body, and in a developing ego the force of wanting can be intense.

Parents may watch helplessly in incomprehension and disbelief as their little angel becomes transformed within a few seconds into a little monster. "Where does all that unhappiness come from?" they wonder. To a greater or lesser extent it is the child's share of the collective pain body of humanity which goes back to the very origin of the human ego.

But the child may also already have taken on pain from his or her parents' pain bodies, and so the parents may see in the child a reflection of what is also in them. Highly sensitive children are particularly affected by their parents' pain bodies. Having to witness their parents' insane drama causes almost unbearable emotional pain, and so it is often these sensitive children who grow into adults with heavy pain bodies.

Children are not fooled by parents who try to hide their pain body from them, who say to each other, "We mustn't fight in front of the children." This usually means, while the parents make polite conversation, the home is pervaded with negative energy. Suppressed pain bodies are extremely toxic, even more so than openly active ones, and that psychic toxicity is absorbed by the children and contributes to the development of their own pain body. Some children learn subliminally about ego and pain body simply by living with very unconscious parents.

A woman whose parents both had strong egos and heavy pain bodies told me that often when her parents were shouting and screaming at each other, she would look at them and, although she loved them, would say to herself, "These people are nuts. How did I ever end up here?" There was already an awareness in her of the insanity of living in such a way. That awareness helped reduce the amount of pain she absorbed from her parents.

Parents often wonder how to deal with their child's pain body. The primary question is, of course, are they dealing with their own? Do they recognize it within themselves?

Are they able to stay present enough when it becomes activated, so that they can be

aware of the emotion on the feeling level before it gets a chance to turn into thinking and thus into an unhappy person? While the child is having a pain body attack, there isn't much you can do except to stay present so that you are not drawn into an emotional reaction. The child's pain body would only feed on it.

Pain bodies can be extremely dramatic. Don't buy into the drama. Don't take it too seriously.

If the pain body was triggered by thwarted wanting, don't give in now to its demands. Otherwise the child will learn, "The more unhappy I become, the more likely I am to get what I want." This is a recipe for dysfunction in later life. The pain body will be frustrated by your non-reaction and may briefly act up even more before it subsides.

Fortunately, pain body episodes in children are usually more short-lived than in adults. After it has subsided, or perhaps the next day, you can talk to the child about what happened. But don't tell the child about the pain body.

Ask questions instead. For example, "What was it that came over you yesterday when you wouldn't stop screaming?" "Do you remember?" "What did it feel like?" "Was it a good feeling?" "That thing that came over you—does it have a name?" "No." "If it had a name, what would it be called?" "If you could see it, what would it look like?" "Can you paint a picture of what it would look like?" "What happened to it when it went away?" "Did it go to sleep?" "Do you think it may come back?" These are just a few suggested questions. All these questions are designed to awaken the witnessing faculty in the child, which is presence.

They will help the child to disidentify from the pain body. You may also want to talk to the child about your own pain body, using the child's terminology. The next time the child gets taken over by the pain body you can say, "It's come back, hasn't it?" Use whatever words the child used when you talked about it.

Direct the child's attention to what it feels like. Let your attitude be one of interest or curiosity rather than one of criticism or condemnation. It is unlikely that this will stop the pain body in its tracks, and it may appear that the child will not even be hearing you, yet some awareness will remain in the background of the child's consciousness even while the pain body is active.

After a few times the awareness will have grown stronger and the pain body will have weakened. The child is growing in presence. One day you may find that the child is the one to point out to you that your own pain body has taken control of you.

Unhappiness Not all unhappiness is of the pain body. Some of it is new unhappiness, created whenever you are out of alignment with the present moment, when the "now" is denied in one way or another. When you recognize that the present moment is always

already the case, and therefore inevitable, you can bring an uncompromising inner 'yes' to it, and so not only create no further unhappiness, but, with inner resistance gone, find yourself empowered by life itself.

The pain body's unhappiness is always clearly out of proportion to the apparent cause. In other words, it is an overreaction. This is how it is recognized, although not usually by the sufferer, the person possessed.

Someone with a heavy pain body easily finds reasons for being upset, angry, hurt, sad, or fearful. Relatively insignificant things that someone else would shrug off with a smile or not even notice, become the apparent cause of intense unhappiness. They are, of course, not the true cause, but only act as a trigger.

They bring back to life the old accumulated emotion. The emotion then moves into the head and amplifies and energizes the egoic mind structures. Pain body and ego are close relatives.

They need each other. The triggering event or situation is then interpreted and reacted to through the screen of a heavily emotional ego. This is to say, its significance becomes completely distorted.

You look at the present through the eyes of the emotional past in you. In other words, what you see and experience is not in the event or situation, but in you. Or, in some cases, it may be there in the event or situation, but you amplify it through your reaction.

This reaction, this amplification, is what the pain body wants and needs, what it feeds on. For someone possessed by a heavy pain body, it is often impossible to step outside his or her distorted interpretation, the heavily emotional story. The more negative emotion there is in a story, the heavier and more impenetrable it becomes.

And so the story is not recognized as such, but is taken to be reality. When you are completely trapped in the movement of thought and the accompanying emotion, stepping outside is not possible because you don't even know that there is an outside. You are trapped in your own movie or dream, trapped in your own hell.

To you it is reality and no other reality is possible. And as far as you are concerned, your reaction is the only possible reaction, breaking identification with the pain body. A person with a strong active pain body has a particular energy emanation that other people perceive as extremely unpleasant.

When they meet such a person, some people will immediately want to remove themselves or reduce interaction with him or her to a minimum. They feel repulsed by the person's energy field. Others will feel a wave of aggression towards this person, and they will be rude or attack him or her verbally, and in some cases even physically.

This means there's something within them that resonates with the other person's pain body. What they react to so strongly is also in them. It is their own pain body.

Not surprisingly, people with heavy and frequently active pain bodies often find themselves in conflict situations. Sometimes, of course, they actively provoke them, but at other times they may not actually do anything. The negativity they emanate is enough to attract hostility and generate conflict.

It requires a high degree of presence to avoid reacting when confronted by somebody with such an active pain body. If you're able to stay present, it sometimes happens that your presence enables the other person to disidentify from his or her own pain body and thus experience the miracle of a sudden awakening. Although the awakening may be short-lived, the awakening process will have become initiated.

I witnessed happened many years ago. My doorbell rang close to 11 o'clock at night. My neighbor Ethel's anxiety-laden voice came through the intercom.

We need to talk. This is very important. Please let me in.

Ethel was middle-aged, intelligent, and highly educated. She also had a strong ego and a heavy pain body. She escaped from Nazi Germany when she was an adolescent, and many of her family members perished in the concentration camps.

Ethel sat down on my sofa, agitated, her hands trembling. She took letters and documents out of the file she carried with her and spread them out all over the sofa and floor. At once I had the strange sensation as if a dimmer switch had turned the inside of my entire body to maximum power.

There was nothing to do other than remain open, alert, intensely present, present with every cell of the body. I looked at her with no thought and no judgment and listened in stillness without any mental commentary. A torrent of words came out of her mouth.

They sent me another disturbing letter today. They are conducting a vendetta against me. You must help.

We need to fight them together. Their crooked lawyers will stop at nothing. I will lose my home.

They are threatening me with dispossession. It transpired that she refused to pay the service charge because the property managers had failed to carry out some repairs. They in turn threatened to take her to court.

She talked for ten minutes or so. I sat, looked, and listened. Suddenly she stopped talking, looked at the papers all around her as if she had just woken up from a dream.

She became calm and gentle. Her entire energy field changed. Then she looked at me

and said, This isn't important at all, is it?

No, it isn't, I said. She sat quietly for a couple more minutes, then picked up her papers and left. The next morning she stopped me in the street, looking at me somewhat suspiciously.

What did you do to me? Last night was the first night in years that I slept well. In fact, I slept like a baby.

She believed I had done something to her. But I had done nothing. Instead of asking what I had done to her, perhaps she should have asked what I had not done.

I had not reacted, not confirmed the reality of her story, not fed her mind with more thought and her pain body with more emotion. I had allowed her to experience whatever she was experiencing at that moment. And the power of allowing lies in non-interference, non-doing.

Being present is always infinitely more powerful than anything one could say or do, although sometimes being present can give rise to words or actions. What happened to her was not yet a permanent shift, but a glimpse of what is possible, a glimpse of what was already within her. In Zen such a glimpse is called Satori.

Satori is a moment of presence, a brief stepping out of the voice in your head, the thought processes and their reflection in the body as emotion. It is the arising of inner spaciousness where before there was the clutter of thought and the turmoil of emotion. The thinking mind cannot understand presence and so will often misinterpret it.

It will say that you are uncaring, distant, have no compassion, are not relating. The truth is, you are relating, but at a level deeper than thought and emotion. In fact, at that level there is a true coming together, a true joining that goes far beyond relating.

In the stillness of presence you can sense the formless essence in yourself and in the other as one. Knowing the oneness of yourself and the other is true love, true care, true compassion. Triggers.

Some pain bodies react to only one particular kind of trigger or situation, which is usually one that resonates with a certain kind of emotional pain suffered in the past. For example, if a child grows up with parents for whom financial issues are the source of frequent drama and conflict, he or she may absorb the parent's fear around money and develop a pain body that is triggered whenever financial issues are involved. The child as adult gets upset or angry even over insignificant amounts of money.

Behind the upset or anger lies issues of survival and intense fear. I have seen spiritual, that is to say relatively conscious people, who started to shout, blame, and make accusations the moment they picked up the phone to talk to their stockbroker or realtor.

Just as there is a health warning on every package of cigarettes, perhaps there should be similar warnings on every banknote and bank statement.

Money can activate the pain body and cause complete unconsciousness. Someone who in childhood was neglected or abandoned by one or both parents will likely develop a pain body that becomes triggered in any situation that resonates even remotely with their primordial pain of abandonment. A friend arriving a few minutes late to pick them up at the airport or a spouse coming home late can trigger a major pain body attack.

If their partner or spouse leaves them or dies, the emotional pain they experience goes far beyond the pain that is natural in such a situation. It may be intense anguish, long-lasting incapacitating depression, or obsessive anger. A woman physically abused by her father may find that her pain body becomes easily activated in any close relationship with a man.

Alternatively, the emotion that makes up her pain body may draw her to a man whose pain body is similar to that of her father. Her pain body may feel a magnetic pull to someone who it senses will give it more of the same pain. That pain is sometimes misinterpreted as falling in love.

A man who had been an unwanted child and was given no love and a minimum of care and attention by his mother developed a heavy ambivalent pain body that consisted of unfulfilled intense longing for his mother's love and attention, and at the same time intense hatred towards her for withholding what he so desperately needed. As an adult, almost every woman would trigger his pain body's neediness, a form of emotional pain, and this would manifest as an addictive compulsion to conquer and seduce almost every woman he met and in this way get the female love and attention that the pain body craved. He became quite an expert on seduction, but as soon as a relationship turned intimate or his advances were rejected, the pain body's anger towards his mother would come up and sabotage the relationship.

When you recognize your own pain body as it arises, you will also quickly learn what the most common triggers are that activate it, whether it be situations or certain things other people do or say. When those triggers occur, you will immediately see them for what they are and enter a heightened state of alertness. Within a second or two you will also notice the emotional reaction that is the arising pain body, but in that state of alert presence you won't identify with it, which means the pain body cannot take you over and become the voice in your head.

If you are with your partner at the time, you may tell him or her, what you just said or did triggered my pain body. Have an agreement with your partner that whenever either of you says or does something that triggers the other person's pain body, you will immediately mention it. In this way the pain body can no longer renew itself through drama in the relationship and instead of pulling you into unconsciousness will help you

become fully present.

Every time you are present when the pain body arises, some of the pain body's negative emotional energy will burn up as it were and become transmuted into presence. The rest of the pain body will quickly withdraw and wait for a better opportunity to arise again, that is to say when you are less conscious. A better opportunity for the pain body to arise may come whenever you lose presence, perhaps after you've had a few drinks or while watching a violent film.

The tiniest negative emotion such as being irritated or anxious can also serve as a doorway through which the pain body can return. The pain body needs your unconsciousness, it cannot tolerate the light of presence. The pain body as an awakener.

At first sight it may seem that the pain body is the greatest obstacle to the arising of a new consciousness in humanity. It occupies your mind, controls and distorts your thinking, disrupts your relationships and feels like a dark cloud that occupies your entire energy field. It tends to make you unconscious, spiritually speaking, which means totally identified with mind and emotion.

It makes you reactive, makes you say and do things that are designed to increase the unhappiness within yourself and the world. As unhappiness increases, however, it also causes increasing disruption in your life. Perhaps the body can't take the stress anymore and develops an illness or some dysfunction.

Perhaps you become involved in an accident, some huge conflict situation or drama that was caused by the pain body's desire for something bad to happen, or you become the perpetrator of physical violence, or it all becomes too much and you cannot live with your unhappy self anymore. The pain body, of course, is part of that false self. Whenever you get taken over by the pain body, whenever you don't recognize it for what it is, it becomes part of your ego.

Whatever you identify with turns into ego. The pain body is one of the most powerful things the ego can identify with, just as the pain body needs the ego to renew itself through it. That unholy alliance, however, eventually breaks down in those cases where the pain body is so heavy that the egoic mind structures, instead of being strengthened by it, are becoming eroded by the continuous onslaught of the pain body's energy charge, in the same way that an electronic device can be empowered by an electric current, but also destroyed by it if the voltage is too high.

It often reaches a point where they feel their life is becoming unbearable, where they can't take any more pain, any more drama. One person expressed this by saying plainly and simply that she was fed up with being unhappy. Some people may feel, as I did, that they cannot live with themselves anymore.

Inner peace then becomes their first priority. Their acute emotional pain forces them to disidentify from the content of their minds and the mental-emotional structures that give birth to and perpetuate the unhappy me. They then know that neither their unhappy story nor the emotion they feel is who they are.

They realize they are the knowing, not the known. Rather than pulling them into unconsciousness, the pain body becomes their awakener, the decisive factor that forces them into a state of presence. However, due to the unprecedented influx of consciousness we are witnessing on the planet now, many people no longer need to go through the depths of acute suffering to be able to disidentify from the pain body.

Whenever they notice they have slipped back into a dysfunctional state, they are able to choose to step out of identification with thinking and emotion and enter the state of presence. Their relinquished resistance becomes still and alert, one with what is, within and without. The next step in human evolution is not inevitable, but for the first time in the history of our planet it can be a conscious choice.

Who is making that choice? You are. And who are you?

Consciousness that has become conscious of itself. Breaking free of the pain body. A question people frequently ask is, how long does it take to become free of the pain body?

The answer is, of course, that it depends both on the density of an individual's pain body as well as the degree or intensity of that individual's arising presence. But it is not the pain body but identification with it that causes the suffering that you inflict on yourself and others. It is not the pain body but identification with the pain body that forces you to relive the past again and again and keeps you in a state of unconsciousness.

So a more important question to ask would be this, how long does it take to become free of identification with the pain body? And the answer to that question is, it takes no time at all. When the pain body is activated, know that what you are feeling is the pain body in you.

This knowing is all that is needed to break your identification with it. And when identification with it ceases, the transmutation begins. The knowing prevents the old emotion from rising up into your head and taking over not only the internal dialogue but also your actions as well as interactions with other people.

This means the pain body cannot use you anymore and renew itself through you. The old emotion may then still live in you for a while and come up periodically. It may also still occasionally trick you into identifying with it again and thus obscure the knowing but not for long.

Not projecting the old emotion into situations means facing it directly within yourself. It

may not be pleasant but it won't kill you. Your presence is more than capable of containing it.

The emotion is not who you are. When you feel the pain body, don't fall into the era of thinking there's something wrong with you. Making yourself into a problem, the ego loves that.

The knowing needs to be followed by accepting. Anything else will obscure it again. Accepting means you allow yourself to feel whatever it is you're feeling at that moment.

It is part of the is-ness of the now. You can't argue with what is. Well, you can, but if you do, you suffer.

Through allowing, you become what you are, vast, spacious. You become whole. You're not a fragment anymore, which is how the ego perceives itself.

Your true nature emerges, which is one with the nature of God. Jesus points to this when he says, Be ye whole even as your father in heaven is whole. The New Testament's be ye perfect is a mistranslation of the original Greek word which means whole.

This is to say, you don't need to become whole, but be what you already are, with or without the pain body.

[Speaker 2] (41:49 - 42:35)

Welcome everybody to class six of our New Earth web series with author Eckhart Tolle. We're live again tonight and one of the things that we both look forward to every week is the energy that we feel from all of you out there who've signed on from your living room couches, from your kitchen tables, your home offices and dens and family rooms. I consider this to be a sacred moment when we can all come together and in community this way and share in this work.

So wherever you are right now, I thank you. Eckhart Tolle thanks you for awakening with us. One of my other favorite books is a book that Eckhart Tolle had written, um, I don't know how many years ago.

[Speaker 1] (42:36 - 42:37)

A few years ago.

[Speaker 2] (42:37 - 43:39)

A few years ago and it's a little book with wonderful passages in it and it's called Stillness Speaks. It really speaks to, um, just on a different level what we've been talking about in New Earth and I wanted to begin tonight's class, uh, before we begin our moments of silence here, reading from the beginning of Stillness Speaks by Eckhart Tolle and it says,

stillness is your essential nature. What is stillness?

The inner space or awareness in which the words on this page are being perceived and become thoughts. Without that awareness there would be no perception, no thoughts, no world. You are that awareness disguised as a person.

I just love that. That you are the awareness. That's what we've been saying week after week here is that you're not your thoughts, you are the awareness of your thoughts.

[Speaker 1] (43:39 - 43:39)

Yes.

[Speaker 2] (43:40 - 43:41)

Disguised as a person.

[Speaker 1] (43:41 - 44:00)

Yes. And you're not your sense perceptions, you are the awareness that makes all sense perception possible. You're not your emotions, you're the awareness that makes all these emotions possible.

So that's the, and that's the dimension where you are timeless. Everything else is time.

[Speaker 2] (44:01 - 44:24)

So when you lose touch with your inner stillness, you lose touch with yourself. When you lose touch with yourself, you lose yourself in the world. Your innermost sense of self of who you are is inseparable from stillness.

This is the I am that is deeper than name and form. You are the awareness disguised as a person.

[Speaker 9] (44:24 - 44:25)

Yes.

[Speaker 2] (44:25 - 44:28)

So I think we should have our moments of silence leading into that.

[Speaker 1] (44:28 - 45:03)

Yes. So I suggest to use again the, what I sometimes call the anchor of the inner body so that we can put our attention into the inner body and fully inhabit the body, be in the body and feel the aliveness that pervades the entire body. And that's where our attention is.

And that is our anchor for stillness. So let's do that now. Attention moves away from thinking into the aliveness of the inner body.

[Speaker 2] (45:37 - 47:34)

All right. All right. That is beautiful.

So everybody tonight we're discussing chapter six, breaking free. Let's start with an overview of what this chapter is really about. In chapter five, as you all know, we met the pain body and that's, we all know what that is.

That part of us that's addicted to negativity and unhappiness. And Eckhart says that the beginning of freedom from the pain body lies first of all, in the realization that we all have a pain body. That was chapter five.

We did that last week. Now in chapter six, we're going to explore what triggers the pain body in our everyday lives and whether it's a situation or certain things other people do or say. Eckhart shows us how that we can actually use those triggers to enter a more heightened state of awareness.

And also this chapter is about breaking free of the pain body. So you don't have to continually carry the past and everything that happened in the past and what people did to you, your story. You can release that.

Tonight is about breaking free at the beginning of the chapter on page 162. You say that when you disidentify with the pain body, the energy that was trapped in the pain body, you say, then changes itself, its vibrational frequency and is transmuted into presence. And this way, the pain body becomes fuel for consciousness.

This is why many of the wisest, most enlightened men and women on our planet once had a heavy pain body, you say. So what I wanted to ask is that so many people today, uh, medicate themselves, um, any uncomfortable feelings that you have, you go to a psychiatrist or counselor. Remember the first thing they do is prescribe medication for you.

Does medication get in the way of, um, using the pain body as fuel for enlightenment?

[Speaker 1] (47:35 - 48:50)

Uh, to a large extent it does. There may be certain extreme cases when medication is necessary. And for people who already are on medication, it's certainly not advisable to go off medication without the advice of a doctor.

So if you feel that it's time for you to get off, talk to a doctor who is relatively conscious and can help you gradually to get off the medication. So it's really a question of, uh, not giving into this culturally conditioned behavior that says whenever you feel some

discomfort inside yourself, emotional disturbance, immediately to seek some external help in the form of a substance that you ask your doctor to give you rather learn to be with inner discomfort that arises, learn to be with emotional pain that arises rather than wanting to eliminate it, uh, learn to accept it. Acceptance is one of the main, uh, focal points of this teaching. Teach, learn to accept whatever emotion arises in you rather than run away from it or wanting to eliminate it.

[Speaker 2] (48:50 - 48:55)

But why this is the thing, Eckhart, why would I want to accept it? That's why people are medicating themselves.

[Speaker 9] (48:55 - 48:55)

Yes.

[Speaker 2] (48:55 - 49:08)

That's why people eat, they gamble, they overwork themselves, they live in denial, they become unconscious because they don't want to deal with the pain. That's what we're all trying to get away from.

[Speaker 1] (49:08 - 49:08)

Yes.

[Speaker 2] (49:08 - 49:08)

Pain.

[Speaker 1] (49:08 - 50:22)

Yes. Now, if you medicate it, it doesn't actually go away. It dulls the pain so that you are not conscious of it anymore.

It's still there in the background. It's the same thing for many illnesses. The, uh, for example, I had a heavy cold a couple of weeks ago.

Yes. I didn't take anything, but some people take things to, so that the symptoms are suppressed of the cold. It doesn't suppress the cold.

The cold is still there. So why accept it? It's because it is here at this moment.

So it's part of bringing this inner yes to whatever arises in the present moment. It is part of becoming friendly with the present moment, even if on the surface, the present moment doesn't look that great. So we are bringing, and this is where the awareness begins to come into the emotion.

If we bring acceptance to whatever we feel at this moment, rather than not wanting to feel it, the equivalent of that would be an external situation that arises. And then I resist it because I don't want this situation to be as it is, but it already is.

[Speaker 2] (50:22 - 50:30)

And then you just cause stress when, and that's what you say in this book and also in the Power of Now, wanting something to be different than it is, is what causes stress.

[Speaker 1] (50:30 - 50:46)

And creates further negative emotion. If there's some emotion in you that is not pleasant, and then you don't want to be feeling what you feel, creates on top of the emotion that's already there, another negative emotion that wants to deny what's there.

[Speaker 2] (50:46 - 51:01)

So the best thing to do is to feel it, accept it, allow the feeling to do whatever it's going to do to you, make you feel sad or angry or upset or whatever, and then choose to do something about that.

[Speaker 1] (51:01 - 51:13)

Yes. Or not. Yes.

Realize first that you are the awareness for that emotion. You are the space for it. You are the awareness disguised as a person.

You are not the emotion, you are the awareness.

[Speaker 2] (51:13 - 51:13)

Okay.

[Speaker 1] (51:14 - 51:28)

So then already a shift has happened, because if you completely identify with the emotion, then the emotion will very quickly rise into your mind, and it will control your thinking. So... And you will think it's you.

Yes.

[Speaker 2] (51:28 - 51:28)

Yeah, you will think it's you.

[Speaker 1] (51:28 - 52:15)

So you will be identified with the emotion. Let's say it's anger that arises. Yes.

A slight trigger triggers enormous anger, and immediately you start to think angry thoughts. Correct. Or if it's sadness or depression, you immediately start to think thoughts that reflect the emotion.

And the pain body loves that, because the pain body will feed on the energy of your thinking. That's right. And once you are trapped in the vicious circle between emotion and emotional thinking, when all the self-talk in your head, that everybody experiences most of the time, the self-talk in the head then becomes the voice of the pain body that is talking in your head.

And then all your interpretations of other people, of events, will be totally distorted and very negative.

[Speaker 2] (52:16 - 52:45)

Because you say at the bottom of page 162, when you realize that pain bodies unconsciously seek more pain, that is to say they want something bad to happen, you will understand that many traffic accidents are caused by drivers whose pain bodies are active at the time. When two drivers with active pain bodies arrive at an intersection at the same time, the likelihood of an accident is many times greater than under normal circumstances. So is it always the pain body that attracts accidents and other bad things?

[Speaker 1] (52:45 - 53:47)

No. No. That's just one factor that is often there, but there are many other factors that could attract an accident.

Many people are not fully present when they drive. I remember there was a sad story some years ago of a famous actor who got thrown off his horse and then had a spinal injury. I forgot.

Right. Christopher Reeve. Yes.

And he passed away, I think, a couple of years ago. And I remember seeing the interview with him when he talked about that incident. He loved riding.

And so he was horse riding. And he said for one moment he lost the present moment while he was riding his horse. And at that moment, he got thrown off the horse.

Wow. And he said that was the one moment of unawareness and it happened. But then he actually grew tremendously inside after the accident because he brought complete acceptance to what happened to him.

And so there was an enormous awakening that happened in him before he passed away.

[Speaker 2] (53:48 - 53:48)

Even though he was paralyzed.

[Speaker 1] (53:49 - 53:50)

Yes. Yes.

[Speaker 2] (53:50 - 53:55)

Well, Dave is Skyping us from his home office in Madison, Wisconsin. Dave, thank you for joining us.

[Speaker 7] (53:56 - 53:57)

Hi, Oprah. Hi, Eckhart.

[Speaker 1] (53:57 - 53:58)

Hi. Hello.

[Speaker 2] (53:59 - 54:00)

Your question is.

[Speaker 7] (54:01 - 54:07)

First off, I just want to say thank you. Thank you. Thank you to both of you.

You are welcome.

[Speaker 2] (54:08 - 54:08)

Welcome.

[Speaker 7] (54:10 - 54:32)

My question is, when my wife and I have a disagreement, she comes back hours or days later wanting to rehash that disagreement. And she always feels there has to be a wrong or right to it. How can I get her to live in the present and get the ego out of the way?

[Speaker 2] (54:34 - 54:43)

Were you watching last week when he told the story of the two monks, you know, and the monk said to the other monk, you're still carrying that girl. I put her down hours ago.

[Speaker 7] (54:43 - 54:45)

I want to become the two ducks.

[Speaker 2] (54:47 - 54:48)

You want to become the two ducks.

[Speaker 1] (54:49 - 55:27)

OK, good. Now, you need to see what is your role when you have disagreements at home. I assume that your wife has a pain body that becomes active at that time.

And when you have disagreements, is your pain body also a contributing factor at home or do you feel that it is just your wife's pain body? How, in other words, how do you feed into what is your part in the disagreement and in the energy field there?

[Speaker 2] (55:27 - 55:29)

Yeah. How are you playing into the drama of it, Dave?

[Speaker 7] (55:30 - 56:05)

I don't play into the drama of it. And that seems to initially increase it more on her behalf. And then, but lately, after going through the book, I find that I look for a single thing.

Her eyes are beautiful. And I just think of those and I take to a different place inside myself. And it seems that it kind of it just diminishes on her behalf that.

Mm hmm.

[Speaker 1] (56:05 - 56:23)

Now, when you disagree or you have an argument, that means to some extent you must be identified with a mental position. And because if you don't have a mental position that you identify with, there is no argument. Correct.

[Speaker 2] (56:24 - 56:26)

So that's why I said today this.

[Speaker 1] (56:26 - 57:03)

Yes. This is why Oprah was a little bit skeptical. Yes.

When you were talking. So it's perhaps before we talk about your wife, maybe there's something that you can do so that you let go of identification with mental positions. When you discuss things, you can still discuss the practicality of certain things that you need to talk about, but don't become identified with a mental position of rightness that

makes you right.

And because that is what the ego thrives on and that is what feeds the pain body.

[Speaker 2] (57:04 - 57:06)

Whenever you identify with anything, it's the ego.

[Speaker 1] (57:07 - 57:39)

Yes. Whatever you identify with becomes ego. So perhaps bring more vigilance into especially when you see a situation is developing that is going to become an argument or you can see that the pain body in your wife is becoming active again.

And then it's a it's a time of being particularly alert and vigilant inside yourself so that you do not get drawn into opposing her in any way.

[Speaker 2] (57:39 - 58:53)

And even Dave, you know, the reason why I said and was skeptical because of what Eckhart just said, if I may reiterate, if you are if there's no drama involved at all with you, if you just become peace, then the argument has to dissolve. Like the woman, the story that he tells in the book of the woman who came and was so upset and carrying all the papers and the bills and so forth. And as he sat there just listening, taking it in, she finally said, this doesn't really matter, does it?

And left and went home. You remember that? Yeah.

From a couple of classes ago. And I understand what you're talking about, because often when you start reading this material and you start to awaken yourself, we become a little self-righteous about it, you know? So perhaps maybe there's a little bit of that still remaining with you where you want to say, I am so because I know this happened with Stedman and myself.

We're in a discussion and I'm feeling, well, I am very awakened. I'm a very evolved person. So what you're saying is is not going to upset me.

But that attitude, the energy of that, my ego and my self-righteousness is what contributed to the drama. You see what I'm saying?

[Speaker 7] (58:53 - 58:54)

I do. Yeah, I do.

[Speaker 2] (58:55 - 59:03)

Your need to be right or your need to feel like, you know, I'm a little bit more superior

because I'm not engaging in this and you are.

[Speaker 1] (59:03 - 59:10)

Yes. Yes. So that's then alertness and vigilance is very important on your part.

[Speaker 2] (59:10 - 59:38)

I think what you just said here is so important for every one of us who's trying to continue to wake into this process, that whenever there's an argument or disagreement, the thing is, is to not and it's not to ever make it about the other person, even though it seems to be. The question is not what can I do for my wife, for my partner, for my boss, for my co-worker? But it is what can I do in the situation?

[Speaker 1] (59:38 - 59:39)

Yes. Right.

[Speaker 2] (59:39 - 59:42)

That's that's what is my contribution to it.

[Speaker 1] (59:42 - 1:00:35)

That's right. That's primary. And then your wife, I don't know whether she has any interest in spiritual teaching or the pain body.

Have you ever mentioned to her the pain body, not while there's a pain body attack happening, but when the pain body said nobody hears you when you know, because when you cannot talk to the pain body about the pain body, that was actually dangerous because the pain body will throw something at you. So the is your does your wife. What?

I love it when you get tickled. Go ahead. I know pain bodies.

So the is is your wife sometimes relatively more open to this than at other times? Or is she always not open to this in your view?

[Speaker 7] (1:00:36 - 1:00:58)

She's not open to it to this point. But when I was running off the sheets for this week's class, she picked him up out of the printer and she read him over and she said, hmm, you're talking about me. So maybe that opens the book.

Yes. Yes. Yes.

[Speaker 2] (1:00:58 - 1:01:01)

Opens the door. Dave, thanks so much for your question. Thanks so much.

[Speaker 7] (1:01:02 - 1:01:03)

Thank you. Thank you.

[Speaker 2] (1:01:03 - 1:01:16)

Well, many acts of violence, you say on page 163 are committed by normal people who temporarily turn into maniacs. Does this mean that you think people are not responsible for what they do when possessed by the pain body?

[Speaker 1] (1:01:16 - 1:03:05)

No, that's what I say. They are not responsible. As we mentioned last time, Jesus on the cross, when he said they know not what they do, meaning they are so unconscious, they are in the grip of an energy field at which they cannot control.

They don't even know that they are in the grip of this energy field because it has taken complete possession of them. So in that sense, I say they are not responsible, which does not mean that they do not suffer the consequences of their actions. So it almost looks like a little bit of a paradox.

Yes. No, they are not responsible. Nevertheless, karmically, they will suffer the consequences of their unconsciousness because human beings are.

Our purpose is to evolve into conscious beings. So if we are not evolving into conscious beings, then we suffer. Right.

The less, the more close we are to this evolutionary impulse of evolving into conscious being of the flowering of consciousness, the more close we are to this, the more we suffer. And so these people who inflict violence on others, who make others suffer, also make themselves suffer. And they suffer the consequences karmically.

And sometimes the karmic consequences come in the form of the legal system. So they are put away. And so that represents for them at that time karma.

And then there's always a possibility when they are in deep suffering because of something that they did in a state of complete unconsciousness. When they then are in deep suffering, perhaps in prison, whatever they may be, there's always the possibility then of awakening through the suffering that they inflicted on themselves, on others also.

[Speaker 2] (1:03:05 - 1:03:23)

Because you say on page 164, when you can't stand the endless cycle of suffering anymore, you begin to awaken. So the pain body, too, has its necessary place in the larger picture. But there are a lot of people who never awaken.

They just, you know, the pain body just, they die with it.

[Speaker 1] (1:03:23 - 1:03:46)

Yes, that is true. Then there's always a chance that the unawakened consciousness awakens in some other form, in some other situation. So but the entire universe is going in the direction of awakening.

So it is, the more we are open to this...

[Speaker 2] (1:03:46 - 1:03:47)

Because we have to, or we're going to die.

[Speaker 1] (1:03:48 - 1:04:28)

Yes, the human species now, the impulse, the awakening impulse has been there for a million years longer. But for us now, we have arrived at this critical point where humanity, if humanity does not embrace this new state of consciousness, the awakened state, then humanity is not going to make it. On a cosmic scale, even that doesn't matter.

And whatever gain there has been achieved in the awakening of conscience on this planet is not going to be lost. There's only one consciousness throughout the entire universe. And that one consciousness is awakening in millions and billions of lives.

[Speaker 2] (1:04:28 - 1:04:32)

And so if we don't survive as a human species...

[Speaker 1] (1:04:32 - 1:04:40)

That's not the greatest tragedy either. In relatively speaking, it is tragic. But in absolute terms, that's fine too.

[Speaker 2] (1:04:40 - 1:04:42)

Yeah. And it's really, it's our decision.

[Speaker 1] (1:04:42 - 1:04:59)

Yes. Yes. The fact that we are here at this very moment engaged in this work is a very good sign.

It's a sign. Because here, at least we know that at right now, here, the awakening is happening.

[Speaker 2] (1:04:59 - 1:05:02)

Yeah. For the hundreds of thousands of people who are joining us around the world.

[Speaker 1] (1:05:02 - 1:05:02)

Yes.

[Speaker 2] (1:05:03 - 1:05:06)

Danielle, who's joining us now from Ireland and Skyping us from Dublin. Hi, Danielle.

[Speaker 8] (1:05:07 - 1:05:08)

Hi, Oprah. Hi, Akash.

[Speaker 2] (1:05:09 - 1:05:10)

Hi. What time is it in Dublin right now?

[Speaker 8] (1:05:11 - 1:05:13)

I think about half two in the morning.

[Speaker 2] (1:05:13 - 1:05:17)

Okay. Well, you're up late. Thank you for joining us.

[Speaker 8] (1:05:18 - 1:05:45)

No, no, no. I'm delighted to be here. Thank you for having me.

And my question's about ego, and I'm just going to read it out. And I've been practicing trying to stay in the present moment for over three years now. But I've come to some sort of block because my ego keeps on telling me, if you get rid of your ego, you will lose the world as you know it.

You will lose your relationships with the friends you've built up for years. And you want to give up your career you've worked so hard for. And you'll be isolated from the rest of society because they are all living in ego.

How can I overcome this?

[Speaker 1] (1:05:47 - 1:05:48)

Thank you.

[Speaker 2] (1:05:48 - 1:05:49)

Excellent question.

[Speaker 1] (1:05:50 - 1:07:28)

Now, as you may have noticed, these are thoughts that arise in your mind. These thoughts that arise in your mind are telling you something. Now, what these thoughts are saying may be very far from the truth.

What the thought that if you awaken, if you become really present, you're going to lose your friends. Life is not going to be fun anymore. You have to see, is that the truth or are these just thoughts that my egoic mind is producing in order to stop me from being present?

Do I believe in those thoughts or do I believe in first-hand evidence that I have? Because if you've been practicing being present, then you realize it's actually quite joyful to be fully open to the present moment. It doesn't take away from the fun of being alive.

It actually makes you more intensely alive when you are fully present in the now, rather than always looking to some next moment that's going to be better than this one. This is how most of the world lives. So, I'm sure you've already had glimpses or more than glimpses of how the quality of your life actually becomes enhanced through being fully present to life now, because life is now.

So, and your mind is... please, a question?

[Speaker 8] (1:07:28 - 1:07:43)

Oh, no, I definitely have. But I think it's just the ego keeps on sweeping in or else you'll be in a situation where your friends expect you to act the same way that you've always acted, like in ego. Like your friendship, a lot of friendships are kind of bound through ego.

[Speaker 9] (1:07:43 - 1:07:43)

Yes.

[Speaker 8] (1:07:44 - 1:07:54)

You know, it's your personality and, you know, you'll try and be in the present moment and then they'll be like, come on, come on, you know, let's go and do something, you know, which is obviously trying to escape from the present moment.

[Speaker 2] (1:07:54 - 1:08:33)

But isn't it true, Danielle, when you become to awaken, when you come to the state where you feel more alive and awakened and willing to be more present with yourself, that that means you might have to let go of some of the things that used to bring you a false sense of happiness, that maybe the same people you used to hang around with and

do things with who are not, you know, ready to follow your path or not willing to be a part of some of the things that you now recognize that matter, maybe it means letting some of those friends go.

That's, that's the whole point.

[Speaker 1] (1:08:33 - 1:09:23)

Maybe just a comment on this. Usually what happens when people become more present, some of their friends are actually drawn into that also, because whatever state you're in will affect the people around you or your back. So usually it happens that some of your friends will actually join you and also grow in presence and awaken, and others may drop away who are not ready yet.

That's that is usually the case. So the and the career does actually can only improve because the quality of anything that you do in full presence is so much greater and there's so much power available to you that is not there when you're always looking to some other scattered.

[Speaker 2] (1:09:23 - 1:09:24)

Yes, you're scattered.

[Speaker 1] (1:09:24 - 1:09:39)

You remember a couple of weeks ago, I quoted the Zen master who was observing competitors at an archery competition, and the Zen master was observing one competitor and he said, his need to win drains him of power.

[Speaker 9] (1:09:39 - 1:09:39)

Power.

[Speaker 1] (1:09:39 - 1:09:59)

And of course, this need to win, which most people in the old consciousness have is the need to arrive at some future point. And it takes energy away from what you're doing now. And that drains you of power.

So whatever you do becomes actually more powerful when you're present rather than so it can.

[Speaker 2] (1:09:59 - 1:10:30)

I remember when I first started doing this talk show 22 years ago, I used to get asked a lot of questions about other talk shows and other people. And I always used to say, we're running our own race here. And the energy that it takes to look back and see where the

other guy is in the race.

And there have been a lot of guys and female guys and guys with shows who were in competition. The energy that it takes to look at what somebody else is doing, takes energy away from what you're doing.

[Speaker 1] (1:10:31 - 1:10:31)

Yes.

[Speaker 2] (1:10:31 - 1:10:39)

I mean, if you're on track, I used to run track. And if you just take the moment to look back and see where the other guy is, that energy is so draining.

[Speaker 1] (1:10:40 - 1:10:40)

Yes.

[Speaker 2] (1:10:40 - 1:10:42)

And causes you to lose your own footing.

[Speaker 1] (1:10:42 - 1:10:43)

Yes.

[Speaker 2] (1:10:43 - 1:10:45)

And lose your own concentration and focus.

[Speaker 1] (1:10:45 - 1:10:45)

Yes.

[Speaker 2] (1:10:45 - 1:10:46)

So that's what you're saying.

[Speaker 1] (1:10:46 - 1:10:54)

Yes. And that's also put this in the sense that you're competing against others as part of the ego energy. That's right.

And that also takes power away.

[Speaker 2] (1:10:55 - 1:10:56)

That's right. Instead of just run the race.

[Speaker 1] (1:10:57 - 1:10:57)

Yes.

[Speaker 2] (1:10:57 - 1:10:58)

Run your own race.

[Speaker 1] (1:10:58 - 1:10:58)

Yes.

[Speaker 2] (1:10:58 - 1:11:04)

Now, what's the best way for us to sense the pain body? It's very... Thank you so much, Danielle.

Joining us from Dublin.

[Speaker 8] (1:11:05 - 1:11:06)

The technical problem. Thanks. Bye.

[Speaker 2] (1:11:06 - 1:11:39)

Thank you. Bye. Thank you.

It's very easy for all of us to spot the pain body in other people. And I've actually heard the word come up many times as we go. That was his pain body.

That was his pain body. So thanks for introducing it to our culture. So it's easy to see it in other people.

What's the best way? Number one, to spot it in yourself. And how do you stop ourselves from acting out when we're in its grip?

Are there simple exercises or something we can do to break the grip when you feel yourself go in there?

[Speaker 1] (1:11:39 - 1:12:02)

Yes. So the important thing is to catch it as it first arises in the first because before it takes over your mind when it's there as an emotion. And usually it's the pain body when the emotional reaction is out of proportion to the triggering event.

So a relatively minor thing triggers an enormous amount of unhappiness in whatever form.

[Speaker 2] (1:12:02 - 1:12:05)

That's right. A small thing happens and you flare up.

[Speaker 1] (1:12:05 - 1:12:05)

Yes.

[Speaker 2] (1:12:05 - 1:12:05)

Yeah.

[Speaker 1] (1:12:05 - 1:13:04)

Yes. And so then after a while you realize the kind of situation that triggers your pain body. And then you can be actually more vigilant when such a situation happens.

And you can see a very important thing is to be able to have some attention inside your body that is connected with the exercise we did at the beginning today which is bringing consciousness into the body. Because if you're able to bring consciousness into the body you can more easily feel an arising emotion inside you. Whether it's a very heavy emotion of deep sadness or whether it's a fiery emotion of anger or whatever it is.

Or the emotion of intense fear. That contraction. Then you can.

There's so many people these days who are completely out of touch with their emotions because they live only in the head.

[Speaker 9] (1:13:04 - 1:13:04)

Yeah.

[Speaker 1] (1:13:06 - 1:14:36)

It's so being able to feel an emotion as it arises and then recognizing it as the beginning of the pain body. My pain body. And as long as you know this is the pain body you are not identified with it because the knowing is the awareness.

So when you if you can catch it early on and then it may still grow. Suddenly the fear fear may become very intense or the anger or whatever form the pain body takes. But you will be there as the awareness in the background while it happens.

And one thing that doesn't happen is that the pain body cannot control your thinking because you're shining the light of consciousness on it. It cannot then creep into your mind and suddenly make your mind think what it wants to think. So remain there as the awareness for it and say oh there's the pain body.

Then it cannot renew itself and it also cannot control your behavior. Your actions. All it is that you have contained it not through holding it down but you have contained it there through your presence.

Okay. And then it can't renew itself through in that situation. So it suddenly it comes up but it cannot renew itself and then it will subside again.

But the pain body being very clever it will then wait for a more suitable opportunity when you are less conscious than at that moment. It will try again. And for example.

[Speaker 2] (1:14:36 - 1:14:38)

It's like you're always being tested.

[Speaker 1] (1:14:38 - 1:14:52)

Yes. The pain body is like a little little wild animal or something. There's always it's there in the back and say okay what's the joy.

Can I am I going to come out now or is it the situation not not right. He's too conscious.

[Speaker 2] (1:14:52 - 1:14:54)

Is the pain body also your ego Eckhart?

[Speaker 1] (1:14:54 - 1:15:12)

The pain body is an ask the emotional aspect of ego. So when you identify with the pain body it becomes part of the ego because whatever you identify with becomes part of the ego. When you don't identify with it it's no longer part of the ego.

[Speaker 2] (1:15:12 - 1:15:14)

All right. Because what you identify with is the ego.

[Speaker 1] (1:15:15 - 1:15:15)

Yes.

[Speaker 2] (1:15:15 - 1:15:36)

I like this question from Lorraine from Vancouver British Columbia who writes I attract negativity. It seems that my whole world is one big fight. I just want people to stop instigating fights with me.

I don't deliberately go out and begin conflict but it comes to me. I hate it. I just want peace.

What's the problem? Isn't that interesting?

[Speaker 1] (1:15:36 - 1:16:09)

Yes. Now this is whatever you experience repeatedly and frequently externally is a reflection of your inner state. So you attract certain things into your life that reflect your state of consciousness.

So for Lorraine it's very important to become much more aware of whatever state she is in at any given moment. Become more aware of what emotion she is feeling at any given moment.

[Speaker 2] (1:16:09 - 1:16:12)

Because Lorraine could not be attracting fights and conflict.

[Speaker 1] (1:16:12 - 1:16:13)

Yes.

[Speaker 2] (1:16:13 - 1:16:15)

Unless she was emanating that energy.

[Speaker 1] (1:16:15 - 1:16:15)

Yes.

[Speaker 2] (1:16:15 - 1:16:34)

And you say on 162 every human being emanates an energy field that corresponds to his or her inner state. Most people can sense it although they may feel someone else's energy emanation only subliminally. That is to say they don't know that they sense it.

Yet it determines to a large extent how they feel about and react to that person.

[Speaker 1] (1:16:34 - 1:17:08)

Yes. Yeah. So there are two aspects to the your inner state.

There's the emotional aspect to your inner state. What is the energy of the emotion that you feel? And there's a mental aspect.

What kinds of thoughts are you is your mind producing at this moment? Is your mind producing negative thoughts? What kind of thoughts?

So you need to be there as the awareness become aware of what is that I feel right now. What is my state at this moment? That's a good question to ask yourself.

What's my inner state at this moment?

[Speaker 2] (1:17:08 - 1:17:11)

At the moment that somebody instigates a fight with her?

[Speaker 1] (1:17:11 - 1:17:12)

No.

[Speaker 2] (1:17:12 - 1:17:12)

No.

[Speaker 1] (1:17:12 - 1:17:31)

Normal moments when you're not being challenged. Okay. Because all these accumulate your normal state of consciousness eventually produces some external event.

So as much as possible in any situation, it's always more important what your inner state of consciousness is than the external situation.

[Speaker 2] (1:17:31 - 1:17:32)

Got it.

[Speaker 1] (1:17:32 - 1:18:01)

The external situation is always secondary. So what am I feeling now? And what am I thinking now?

These are the important questions. So become an alertness then arises and you become suddenly realize what's my mind saying? What's most of the day?

What kind of thoughts is my mind producing? How many negative thoughts do I have every hour, every minute? You become aware particularly of because the ego loves negative thinking.

[Speaker 2] (1:18:01 - 1:18:21)

And so what you're saying then, it would be impossible for Lorraine to be a peaceful person to say, she says here, I just want peace. What's the problem? It would be impossible to just be a peaceful person, minding your own business, having peaceful, loving thoughts.

And people want to pick a fight with you all the time.

[Speaker 1] (1:18:22 - 1:19:06)

Yes, that's not would not be possible. So it's there's something in her that she needs to become aware of. And that's not her true self.

It's a form of conditioning. Her true self is the awareness, which is already perfect. It's fine.

There's nothing wrong with who she is in her essence. So look, be vigilant as much as possible. Have maybe put little signs at home, little reminders so that you remember to be conscious of what's going on inside me.

What's going on inside me? Very important question.

[Speaker 2] (1:19:07 - 1:19:08)

What's going on inside me?

[Speaker 1] (1:19:08 - 1:19:10)

What thoughts is my mind thinking?

[Speaker 2] (1:19:11 - 1:19:11)

Yes.

[Speaker 1] (1:19:11 - 1:19:13)

What is it that I'm feeling right now?

[Speaker 2] (1:19:13 - 1:20:19)

I wanted to go back to page 162 again, where you say every human being emanates an energy field that corresponds to his or her inner state. And most people can sense it, although they may feel somebody else's energy emanation only subliminally. That is to say, they don't know that they sense it, yet it determines to a large extent how they feel about and react to that person.

I had an encounter with somebody recently where their energy thing was so strong. I walked into the room and felt it so strong. I had to remove myself from the room.

Yes. Yeah. Yes.

Some people are most clearly aware of it when they first meet someone, even before any words are exchanged. That's what had happened there. A little later, however, I love this part.

A little later, however, words take over the relationship and with words come the roles that most people play. Attention then moves to the realm of mind and the ability to

sense the other person's energy field becomes greatly diminished. Nevertheless, it is still felt on an unconscious level.

And that's why kids can sense it. Little kids can sense it because they don't have the words or the language.

[Speaker 1] (1:20:19 - 1:20:20)

Yes.

[Speaker 2] (1:20:20 - 1:20:20)

Isn't that true?

[Speaker 1] (1:20:21 - 1:20:35)

Yes. And animals can sense it. And animals can sense it too.

Very acutely because they don't have the conceptual mental realm, so they can feel much more acutely a human energy field.

[Speaker 2] (1:20:35 - 1:20:38)

That's right. And after they're introduced to you, your title means nothing to them.

[Speaker 1] (1:20:38 - 1:20:39)

No.

[Speaker 2] (1:20:39 - 1:20:55)

Yes. Your title or your position or your label, the role that you're playing means nothing to them. No.

So once they sniff you and they don't like it, they don't like you. We have Mubina on the phone from Dubai. Hi, Mubina.

We hear you have a question.

[Speaker 9] (1:20:55 - 1:20:57)

Hi, Oprah. Hi. Good morning.

[Speaker 2] (1:20:57 - 1:21:08)

I hear Dubai is so great. It's beautiful. Please come visit.

Yeah, I think I might be coming. And yeah, I am. You have a question about relationships?

Go ahead. Yes.

[Speaker 3] (1:21:08 - 1:22:01)

My question is about the nature of love. Eckhart says that love has no wanting and that true love really is about not expecting anything in return. My question is related to a little personal dilemma.

I met somebody five years ago and I really, really like him. But I noticed that he has a dense pain body. My question is, should I continue to be present for this person?

I have been doing so for five years, giving him my present time and really being there for him. And is it worth waiting? I really do want to get married and have a family someday.

Is it worth waiting for someone with a dense pain body? But I still feel I want to be present for this person. And I know Eckhart says that we shouldn't go around changing people.

[Speaker 2] (1:22:01 - 1:22:03)

Well, you're not going to change him, first of all.

[Speaker 3] (1:22:03 - 1:22:04)

Right.

[Speaker 2] (1:22:04 - 1:22:06)

OK. Are you hoping that you're going to change him?

[Speaker 3] (1:22:08 - 1:22:15)

I'm hoping that he's going to let go of his past at some point and realize that I'm the one for him.

[Speaker 2] (1:22:18 - 1:22:25)

Well, I think you need a little more awakening. OK. No, but I'll let Eckhart answer.

Go ahead.

[Speaker 1] (1:22:26 - 1:22:30)

So do you feel that you love that person?

[Speaker 3] (1:22:31 - 1:22:32)

Yes, very dearly.

[Speaker 1] (1:22:33 - 1:23:44)

Well, let's see what it means to love someone. When you truly love another human being, there's something that you recognize in them that has nothing to do with the form of that person. There is the recognition of the essence of that person and your own essence, your own being, your own consciousness recognizes that in the other.

And that essence is the divine in each human being. So when you love another person, you really love God in the other person. You don't love the person.

If you love the person, it's the ego, because then you love the form. And if you love the person and not the formless within the person, the divine, if you don't love God in the other person, then the love is of the ego. And the ego love is very different from true love.

The ego love is greedy. And the ego love says, you love me back. And if you don't, I'm going to get very angry.

[Speaker 2] (1:23:46 - 1:23:52)

So we're upset with you or impatient with you because you haven't loved me the way I wish to be loved.

[Speaker 1] (1:23:52 - 1:24:01)

Yes, yes. So there's no need to deny what you feel for this person. It's actually...

[Speaker 3] (1:24:01 - 1:24:23)

Yes, and I've never really expected anything back from him. But what I hear from friends is always, what are you waiting for? And, you know, he's not giving you anything back.

So what are you waiting for? Now, I don't mind waiting another five years. It's just that I've just been, you know, getting bombarded with questions from friends who just think, you know, go out with other people.

[Speaker 1] (1:24:24 - 1:24:37)

Now, the love in you actually is fine. The love that you feel does not need anything. But you as a person, you as a person may have certain needs and preferences in this situation.

[Speaker 2] (1:24:37 - 1:25:05)

I don't believe that she's making this phone call for her friends, personally. I believe that you are making this phone call for yourself, Ms. Mubina. And that it's not...

Absolutely, I am. Yeah, that it's not your friends who are saying, why doesn't he do something? I think, you know, what you expressed to us at the beginning of this phone call is that you think it's been five years and it's time that he should do something.

But he has a pretty heavy pain body, right? Okay, so you want him to make a move and you want that move to be marriage?

[Speaker 3] (1:25:07 - 1:25:13)

Um, well, it could lead to that, sure. I mean, I'm in no hurry. What do you want?

But I'm just...

[Speaker 2] (1:25:13 - 1:25:14)

What do you want?

[Speaker 3] (1:25:14 - 1:25:36)

Well, I want, I want him to realize that he, um, I don't know that I, I just, I just love him. That's all. Oh, no.

You know, and I, I just, I just want him to see that. And I think he's just, um, being blocked or...

[Speaker 2] (1:25:36 - 1:25:36)

I'm not buying that.

[Speaker 3] (1:25:37 - 1:25:38)

His pain body is so dense.

[Speaker 2] (1:25:38 - 1:25:44)

No, I think what you said to us earlier is what you really want. You said, I want him to realize that I'm the one for him.

[Speaker 3] (1:25:45 - 1:25:47)

Sure, definitely. I'm not going to lie about that.

[Speaker 2] (1:25:47 - 1:25:50)

Okay, yeah, you already said it. Go ahead.

[Speaker 1] (1:25:50 - 1:25:50)

Yes.

[Speaker 2] (1:25:50 - 1:25:52)

So what do you want to say about that, Eckhart?

[Speaker 1] (1:25:52 - 1:26:11)

Well, it may be time for you to talk to him and say, I love you. And what I feel for you is not going to change. But I have certain needs and preferences.

I would like to, I would like you to decide and make a commitment whether or not you want to be with me.

[Speaker 3] (1:26:12 - 1:26:12)

Right.

[Speaker 1] (1:26:13 - 1:26:16)

Old, old, old, Eckhart.

[Speaker 2] (1:26:17 - 1:26:19)

And then he says, well, I'm not ready for that.

[Speaker 1] (1:26:20 - 1:26:27)

Now, if he says I'm not ready and you get angry or extremely upset, then it was ego love.

[Speaker 3] (1:26:28 - 1:26:34)

If he says I'm... He said that to me a lot of times before that he's not ready, right? Fine, it's okay.

[Speaker 2] (1:26:34 - 1:26:57)

Did you hear what Eckhart just said? Hello, Mabina, did you hear? If you get upset, then that's ego love.

Ego, yes. Okay. And if you don't get upset and you're patient and you're, as you said, you can wait five more years or however it chooses to be, then perhaps maybe it is the real thing.

Yes. Unless you're just waiting for him to make the move and discover that you're the one.

[Speaker 3] (1:27:00 - 1:27:08)

Okay. Yeah, that's what I've been doing. And I just wanted to confirm that.

So that's fine. That's confirmed. That's great.

[Speaker 1] (1:27:08 - 1:27:47)

The extent to which you can love another human being depends on the extent to which you are connected with your own essence. And you can recognize... Sometimes it's easier to recognize God in one particular form, but you can recognize God in another human being.

So the love is in you. And when you... The love does not come from the outside.

The love is the recognition of oneness, that ultimately you and the other share the one consciousness. That's what connects and makes all humans one.

[Speaker 2] (1:27:47 - 1:27:59)

And what you say in the book, I don't know, I'm paraphrasing now, because this was, I think, last week that you really addressed this in the Pain Body, is that many times people mistake what they believe to be love for their own neediness.

[Speaker 1] (1:27:59 - 1:28:00)

Yes.

[Speaker 2] (1:28:00 - 1:28:06)

And their ego identification with, you know, this person validates me or... Yes. Yes.

[Speaker 1] (1:28:07 - 1:28:08)

Yes. So true love is...

[Speaker 2] (1:28:08 - 1:28:13)

Especially in our society, in the American society, where it's all about romance.

[Speaker 1] (1:28:13 - 1:28:13)

Yes.

[Speaker 2] (1:28:14 - 1:28:14)

Yes.

[Speaker 1] (1:28:14 - 1:28:23)

That's encouraged by the culture and so on, what you see in films, the role playing

associated with that. So...

[Speaker 2] (1:28:23 - 1:28:25)

It's really damaged us a lot, hasn't it?

[Speaker 1] (1:28:25 - 1:28:30)

Yes. Yes. But we are waking up out of that.

[Speaker 9] (1:28:30 - 1:28:31)

Mm-hmm.

[Speaker 1] (1:28:33 - 1:28:44)

There are not so many films now that end in the happy marriage or something like that, because people are beginning to recognize that's not how it is.

[Speaker 2] (1:28:44 - 1:28:45)

That it's not happily ever after.

[Speaker 1] (1:28:45 - 1:28:46)

No, no.

[Speaker 2] (1:28:46 - 1:28:49)

Thank you, Mubina. Thanks. Thank you so much.

[Speaker 1] (1:28:49 - 1:28:50)

Thank you. Thank you.

[Speaker 2] (1:28:51 - 1:28:59)

Last week, we aired an interview on The Oprah Show with Thomas, who was a transgendered man. Heard about this man who became pregnant?

[Speaker 1] (1:28:59 - 1:28:59)

No.

[Speaker 2] (1:29:00 - 1:29:25)

Transgendered man who's pregnant, and his wife, Nancy. We also spoke to Thomas and Nancy's neighbors, George and Victoria, who gave us their reaction. And I found out during a commercial break that George and Victoria are students of A New Earth.

And here's a clip of our conversation after The Oprah Show went off the air. They just told me during commercial break that you're reading A New Earth. Are you taking the class?

Absolutely.

[Speaker 5] (1:29:26 - 1:30:10)

I love it, Oprah. It's been fantastic. I actually read the book first, and I couldn't put it down.

I had to read the whole book because I said to George, at last, I'm so excited. This book is really captivating, you know? So then I encouraged George to take the class with me.

So we've been watching it together and studying together. And that's what's helped us be more understanding and open-minded, non-judgmental. As Eckhart says, no labels.

Trying to get judgment out of our heads and stay in the moment and just really embrace our devoted neighbors as the human beings that are with us sharing this Earth.

[Speaker 4] (1:30:11 - 1:30:40)

And I don't think it's a coincidence that we moved to Bend and right across the street from us, we've encountered Nancy and Thomas and this situation. Because I think, in a way, there's a design to this. And it was an opportunity for us to grow.

And this is why we're kind of honored, really, to share this experience, because it's really helped us become more enlightened people. It's given us the opportunity to actually manifest what the seminars are all about.

[Speaker 2] (1:30:41 - 1:30:57)

So that's Victoria and George. Join us now from Skype from their home office in Bend, Oregon. Since Nancy and Tom were on the show, has all the press been in your neighborhood?

Looking for them or looking for you?

[Speaker 4] (1:30:58 - 1:31:08)

Yes, they were. Oddly enough, they kind of dissipated after your show. And it's been relatively peaceful now.

Oh, good.

[Speaker 2] (1:31:08 - 1:32:07)

Well, I remember you had a question for Eckhart. And I said I was going to let you ask that question yourself. That was related to the suffering of Christ.

On page 144, Eckhart writes, Why is the suffering body of Christ, his face distorted and agonized, his body bleeding from countless wounds, such a significant image in the collective consciousness of humanity? Millions of people, particularly in medieval times, would not have related to it as deeply as they did if something within themselves had not resonated with it, if they had not unconsciously recognized it as an outer representation of their own inner reality, the pain body. They were not yet conscious enough to recognize it directly within themselves, but it was the beginning of their becoming aware of it.

Christ can be seen as the archetypal, archetypical human embodying both the pain and the possibility of transcendence. And you had a question regarding some of this. Go ahead, George.

[Speaker 4] (1:32:08 - 1:32:40)

Yes, thank you, Oprah, for having us on the show. Eckhart, you mention the Christian doctrine a lot in your book, and this is a question to help me reconcile Christian doctrine with your teachings. If it's true that the ego loves suffering, as you mention in your book, and if it's true, as the New Testament says, that God sent his only begotten son to suffer and die for humanity's sins, was the passion of Christ an ego trip?

[Speaker 1] (1:32:42 - 1:36:49)

Thank you, thank you. Now, I would not say that the ego loves suffering, the pain body loves suffering. The ego is actually very often tries very hard to avoid suffering.

The ego produces suffering inevitably, sooner or later, because the way it goes about its business is dysfunctional. The ego is a very limited view of who you are. And if you act from such a limited view of who you are, you cannot see where you fit into the totality of other human beings and your environment, then eventually your actions will produce suffering.

So the ego produces suffering, although it wants something else. This is why we have the proverb, the road to hell is paved with good intentions. The ego wants the best for you, but it produces often the worst.

So I would not say that the suffering of Christ is an ego trip. It's not that. I'd like to share with you something.

I had an insight some years ago. I was walking in England into a village church. It was all very quiet.

I was the only person in that 600-year-old church. And I saw the cross on the altar and Jesus on the cross. And this is an image that we are so used to, but we don't question it.

But at that moment, I saw it as if I had just arrived on this planet and had never seen it before. And I was struck by the strangeness of that symbol. And I looked, there's a suffering human being in agony on this cross.

And at the same time, there was another cross without Jesus on it. And I saw this golden cross was the same cross. That cross that is the torture instrument is at the same time a symbol for the divine.

And suddenly I saw a very deep significance in that, that can be appreciated and recognized. I believe by anybody, even if they are not Christians. Jesus on the cross stands for humanity.

Jesus represents every human being that has ever lived or will ever live. Jesus represents something that is part of the human condition. And this, what he experienced at that moment, when I was looking at the cross in the church, I saw that what this represents is a human being who experiences an extreme form of limitation.

He's totally unfree, totally limited in deep suffering. And at the same time, the words I suddenly remembered from what is said on the cross, not my will, but thy will be done. And that was the act of complete acceptance of suffering.

He went to the depths of suffering and then totally accepted suffering. And through this total acceptance of suffering, a sudden transmutation happened. And the very torture instrument, the cross that had produced the suffering, was transformed and became a symbol for the divine.

And that explained the paradox that I had seen when I went into that church as if I'd never been to a church before. And I saw how can the torture instrument at the same time be a symbol of the divine. And so in every human being's life, every human being will experience some form of suffering, sometimes very intense.

[Speaker 2] (1:36:49 - 1:36:53)

Sometimes every human being, as you said last week, will have their own cross to bear.

[Speaker 1] (1:36:53 - 1:37:44)

Yes, every human being has their own cross to bear. And every human being needs to learn the lesson that is there. When we look at Jesus on the cross, he has to come to the point where the human being, instead of wanting to avoid suffering, says this is what is, and bring a complete yes to whatever is at this moment.

Not as I will, but thy will be done. Thy will be done. Complete alignment.

And that I call conscious suffering, where suddenly the inner resistance is not there anymore. And when you go into conscious suffering and say, this is fine, I say yes to this. Even the most unacceptable situation, if there's nothing I can do about it, I bring a yes to it.

[Speaker 2] (1:37:44 - 1:37:45)

Not as I will, thy will be done.

[Speaker 1] (1:37:45 - 1:38:10)

Yes. And at that moment, the ego dies. And at that moment, the divine comes through.

And the very thing that was the worst thing that could ever happen to you, when you bring surrender to it, becomes an opening into the divine. And that's the miracle and the transformative value of the cross.

[Speaker 2] (1:38:10 - 1:38:27)

Boy, I think that's powerful, George and Victoria, don't you? The moment, I got that. I just got that.

I had a big old epiphany. The very moment, the worst thing that can happen to you, if you surrender to it, there is an opening that allows the energy of the divine to come through.

[Speaker 1] (1:38:27 - 1:38:28)

Yes.

[Speaker 2] (1:38:28 - 1:38:29)

At the moment of surrender.

[Speaker 1] (1:38:29 - 1:38:31)

Yes. And that is the grace.

[Speaker 2] (1:38:31 - 1:38:33)

I got that, George. Didn't you get that?

[Speaker 4] (1:38:33 - 1:38:36)

Yes, I did. Thank you. So it was a lesson for us, in other words.

[Speaker 1] (1:38:36 - 1:38:56)

It's a lesson, yeah. Behind every form of suffering, there's grace hiding, concealed. It does not reveal itself until you surrender.

Until you suffer consciously. Until you no longer deny what is. So there's the grace that's hiding behind every form of suffering.

[Speaker 4] (1:38:56 - 1:39:27)

Wow. So if the ego doesn't love suffering, but produces suffering, what does that voice in our head that you refer to in the book, the voice that denigrates our self-esteem, that says you weren't any good, you were never any good, you're never going to be any good. That's also what in the Bible also is described as the voice of Satan.

Is the ego, in that sense, a force of evil in us? You know, you have the good and the bad, the duality.

[Speaker 1] (1:39:27 - 1:39:27)

Yes.

[Speaker 4] (1:39:27 - 1:39:27)

Exactly.

[Speaker 9] (1:39:29 - 1:39:29)

Yes.

[Speaker 1] (1:39:29 - 1:40:01)

Ego, I would define as, ego is complete identification with form. Total identification with form. The form of me as this body, the psychological form of me, total identification with every thought that arises.

So you cannot step out, you're trapped in form completely. And that is evil. So going beyond form, beyond identification with form, is when the other dimension opens up.

[Speaker 2] (1:40:01 - 1:40:08)

Yeah. And didn't in some cultures in the past, I saw this on Guy Ritchie's documentary on the ego, that they used to refer to the ego as Satan.

[Speaker 1] (1:40:09 - 1:40:09)

Yes.

[Speaker 2] (1:40:10 - 1:40:19)

Yes. Yes. In some cultures.

Yes. Referred to as Satan. Yes.

Thank you, George and Victoria. Victoria, you're still enjoying the book, or you're done now, right? Have you done reading?

[Speaker 5] (1:40:19 - 1:40:37)

I finished the book, Oprah. I actually have a quick question, if it's possible. Go ahead.

I was curious because, you know, you spoke of children and the trauma that young children experience when their parents are fighting.

[Speaker 2] (1:40:37 - 1:40:38)

Yeah.

[Speaker 5] (1:40:39 - 1:41:10)

Eckhart, do you think that it's possible that a pregnant mother passes her pain body onto her unborn child? And perhaps even generations that has happened with the grandmother, great grandmother, passing that onto their unborn baby. So we end up with this big old backpack of somebody else's pain body.

And can we free ourselves from that as simply as being aware, like you said?

[Speaker 2] (1:41:10 - 1:41:12)

Great questions, guys.

[Speaker 1] (1:41:12 - 1:42:23)

Thank you. Yes. You're absolutely right.

The pain body is passed on from generation to generation. And certainly whatever a mother experiences in pregnancy affects already the child that is inside her. Whatever emotions she experiences, they will affect and leave remnants in the child.

And I believe that although no scientists have discovered it yet, I believe that even in the human DNA, there's already programming that is the pain body. And so we inherit it. It's only partly personal.

In other words, partly it arises as a result of things that happened to us in childhood and so on. But it goes back much further than that. It's old.

It's very old. And as you know, I mentioned in the book, another aspect of the pain body is it's also collective. You also inherit the pain body of sometimes of your entire nation is

part of your pain body.

[Speaker 2] (1:42:23 - 1:42:33)

This is what we were talking about last week. The pain body of slavery in this country that so many people are in denial about. The pain body of what's happened to the Native Americans in this country.

Yes.

[Speaker 1] (1:42:33 - 1:42:33)

Yes.

[Speaker 2] (1:42:33 - 1:42:33)

Yeah.

[Speaker 1] (1:42:34 - 1:42:44)

And so what you said is absolutely true. So the mother will often already pass on her pain body to the unborn child.

[Speaker 2] (1:42:44 - 1:42:57)

So isn't that harder to get yourself free? We're going to talk about before this class is over tonight, breaking free of the pain body. But if you inherited it, if it's like genetically DNA encoded, isn't that harder to get rid of?

[Speaker 1] (1:42:57 - 1:44:05)

Well, that's how it is. But it's it comes from the past. It is the living past in you.

The living past. Now, the past has no power against the present moment. Yes.

Present moment. Because all power arises out of the present moment because it is life itself. So then this is why you don't need years or generations to become free of the pain body.

It has taken many generations for the pain body to build up, but it takes only one conscious human and one conscious moment now to disidentify from it and recognize it. You're not totally free yet, no, but you recognize it for what it is. It takes only one moment of awareness now to see it for what it is.

And when this person then has broken the unconsciousness of generations and that's what we are engaged in, we are we are breaking the unconsciousness that goes back thousands and thousands of years. That's pretty powerful.

[Speaker 2] (1:44:05 - 1:44:09)

George and Victoria, thank you again from Bend, Oregon. Thanks, guys.

[Speaker 4] (1:44:09 - 1:44:16)

Thank you because you folks are doing this on a global electronic basis. So thank you for letting us be a part of that breakthrough.

[Speaker 2] (1:44:17 - 1:45:00)

Thank you. Thank you for the second time. Well, on page 170, you talk about children and you say suppressed pain bodies are extremely toxic, even more so than openly active ones.

And that psychic toxicity is absorbed by the children and contributes to the development of their own pain body. So people who are, I think about this all the time. We were just doing somebody on the show.

We're always doing somebody on the show who's arguing in their families. When you argue in front of your children, I remember this the other day, the little girl said, when my mommy and daddy argue, I go and I go and hide under the covers. When you argue in front of your children, you are creating and reinforcing their pain bodies.

[Speaker 1] (1:45:00 - 1:45:16)

Yes. I did that as a child. I was always trying to hide from my parents' pain body, which was there a lot of the time active.

So that's one way is when there's an active confrontation and the parents having a confrontation with their mutual pain body.

[Speaker 2] (1:45:16 - 1:45:21)

You shocked us last week when you said you started thinking of killing yourself when you were at a very young age, nine or 10.

[Speaker 1] (1:45:21 - 1:46:30)

Yes. Because of your parents. Yes, that was the general environment that I was in.

I perceived it as extremely unpleasant. There was the environment of my parents and there was, not that they were not loving parents, but they both had heavy pain bodies. I loved them, but I didn't know at the time why that was continuous conflict.

I just knew it was dreadful to be around them. And of course, I was also unhappy at school because I never liked having to study things that I wasn't interested in. It wasn't

done in an interesting way.

So yes, the children then absorb. One way they absorb the pain body from their parents is when there's open conflict between the parents' pain bodies. But another way is also when some parents say we mustn't fight in front of the children.

And nevertheless, there's an intense emotional negativity. They may not be saying anything, but there's an emanation of intense negativity in the parents.

[Speaker 2] (1:46:30 - 1:46:53)

That's right. I know a couple stayed together 24 years in order until the last child was grown and had gone to college. All the children are completely messed up.

One problem after another problem. Drugs and drinking and all kinds of problems because the children stayed in that house and absorbed all the energy that was in that house.

[Speaker 1] (1:46:53 - 1:46:53)

Yes.

[Speaker 2] (1:46:54 - 1:46:54)

Yeah.

[Speaker 1] (1:46:54 - 1:47:04)

And sometimes it's the case if the parents repress that because they don't want to fight in front of the children or they may have an image of themselves as religious and they mustn't.

[Speaker 2] (1:47:04 - 1:47:05)

That's right.

[Speaker 1] (1:47:05 - 1:47:18)

And so they are not even admitting to themselves perhaps that there's intense negativity. And then the children grow up in that. And sometimes it's then the children who are forced to act it out in the world.

[Speaker 2] (1:47:18 - 1:47:49)

That's right. And the interesting about that when you try to repress it when you're not fully realizing the truth of who you are and you say the truth of who you are will set you free. When you allow the repressed bad energy to go on in the household, the energy is

still there.

It goes back to what I was saying on page 162. The energy is always there. Yes.

And children more so than even adults children who don't have the language for it pick up on the energy.

[Speaker 1] (1:47:49 - 1:47:50)

Yes, yes.

[Speaker 2] (1:47:50 - 1:47:53)

And often blame themselves because they don't have the language to explain.

[Speaker 1] (1:47:54 - 1:47:54)

Yes.

[Speaker 2] (1:47:54 - 1:48:10)

Okay, okay. You also say on... Well, first of all, we'll do this.

We'll go to a caller on this topic from Melbourne, Australia. Hello. She has a 10-year-old daughter.

Her name is Wendy. Wendy, hi. Hi, Oprah.

Hi, Eckhart.

[Speaker 9] (1:48:10 - 1:48:10)

Hi.

[Speaker 6] (1:48:11 - 1:49:02)

Thank you for having me on the webcast today. Well, great to talk to you. I have a question.

Eckhart, on page 178, you state that someone who in childhood was neglected or abandoned by one or both parents will likely develop a pain body that becomes triggered in any situation that resonates even remotely with their primordial pain of abandonment. So I see this pain in my 10-year-old daughter whose father no longer sees her and hasn't really had much of a relationship with her. And my question is, how do I help her through her feelings of abandonment?

And how do I guide her through people-pleasing behavior? Because I notice she has a strong tendency to people-please just to be accepted or liked. I would really love some

help on this one as I'm often at a loss on how to help her through it.

[Speaker 1] (1:49:03 - 1:49:20)

Can you give an example of how this, what you see as a sense of abandonment, how it manifests in her now? Can you give a situation where this happens? How does she behave in such a situation?

[Speaker 6] (1:49:21 - 1:50:00)

Well, often there's been occasions when they have little parties at school and children get invited. And if she's one of the kids that's excluded, because obviously not everyone gets invited to everyone's birthday party, she's so traumatized by it. She cries and she doesn't understand.

And she comes and she says they don't like her or they don't love her. And then she'll try to often buy the friendship. She'll take things to them.

You know, take gifts or take Easter eggs lately and things like that. And I just think, oh, how do I get her through this? She wants to be liked all the time.

She wants approval. So your child- It's a case of intense tears and trauma.

[Speaker 1] (1:50:01 - 1:50:03)

She's now 10 years old?

[Speaker 6] (1:50:03 - 1:50:04)

10 years old, yes.

[Speaker 1] (1:50:04 - 1:50:59)

Yes. Perhaps you can gradually over the next few years explain to her that she cannot be liked by everybody. Nobody is liked by everybody.

And you cannot expect- I think if you explain it gently, she will begin to understand that it is impossible in this world to be liked and accepted by everybody. And it is not necessary to be liked and accepted by everybody. And especially if you do things that are of any significance in this world as when she grows up, the more significant things you do in this world, the more you will find there are certain people who don't like what you do.

And even Oprah has people who don't like what she does. I don't know why, but- I don't either.

[Speaker 2] (1:51:01 - 1:51:46)

Yes, and the more successful you become, the more people you have who don't like what you do. So you have a- And I used to be- Listen, as you're describing your daughter, I used to be this little 10-year-old girl who had such a desire to please. I was always taking all of my notebook paper and giving it to everybody else, whatever I had.

Even in college, nobody liked me. So I would spend all my money, because I was working in TV from the time I was a sophomore in college. And everybody else was jealous of me for having a job and having a job on TV.

And so I would take my money and buy pizzas for everybody and try to make everybody like me. And listen, I hope you- I was 40-something before I figured it out.

[Speaker 1] (1:51:46 - 1:52:03)

So I hope your daughter gets it before then. I think some gentle explanation, just a little bit here and there. Now she's 10.

And then over the next few years, the behavior will continue for a while. You cannot just undo all conditioning in another person.

[Speaker 2] (1:52:03 - 1:52:10)

Yeah, the pain body is, I was not wanted by my father. That's what the 10-year-old is feeling. I was not wanted by my father.

[Speaker 1] (1:52:10 - 1:53:15)

Yes, yes. And the pain body, if your daughter gets taken over by intense negative feelings that are out of proportion to the triggering event, which is a sign that this is the pain body, if this happens and when this happens, after, I'll describe it in a new earth, after a pain body episode is over, the next day, for example, you talk to what your daughter felt at that time. Yesterday, when you behaved in such a way, when you did this, when you said that, what did it feel like?

Ask her questions about, so that she begins to put attention on her own emotions and she can detect them. Ask questions about, after a pain body episode in your daughter, ask her what it feels like so that the awareness grows in her of this. And next time, when it happens again, say, oh, there's the, that old thing has come back.

She may even, you may even encourage her to give it a name, the pain body.

[Speaker 6] (1:53:15 - 1:53:16)

Hmm, okay.

[Speaker 1] (1:53:16 - 1:53:35)

And then she can identify it when it happens again. So gradually, the child can be, instead of at the mercy of these arising emotions, the child can already learn at an early age to be there as the awareness of the emotion, rather than to be taken over by the emotion.

[Speaker 2] (1:53:35 - 1:53:40)

Actually, I think children can learn this a lot easier than adults can, because we're so overly conditioned.

[Speaker 1] (1:53:40 - 1:53:45)

Yes, and that should be the, one of the main things that children learn at school, but so far that's not happening.

[Speaker 2] (1:53:45 - 1:54:45)

Right. And also, Wendy, I might suggest this, you know, I think one of the things that would have helped me a lot, and I found this with my girls in Africa, who come from really disadvantaged backgrounds. They're disadvantaged.

And one of the things I want to teach them is a life of service. You always feel better about your life when you can be of service to someone else's. And so if your daughter, even at 10, is exposed to children who are less fortunate than she is, children who are orphaned or abandoned or, you know, in poverty, I don't know what the situation is in Melbourne, but children who have less than she does, and she is able to see that her situation really isn't so bad and allowed to feel a sense of gratitude for who she is and where she is and what she has, and yet also empathy and compassion for people who have less than she does. I think that that will also, even at 10 years old, begin to offer some perspective for her.

[Speaker 1] (1:54:45 - 1:54:46)

Yes, absolutely.

[Speaker 2] (1:54:46 - 1:54:47)

Yes, I agree.

[Speaker 1] (1:54:47 - 1:54:48)

Absolutely.

[Speaker 2] (1:54:48 - 1:55:03)

Thank you so much for your call. Thank you very much. Thank you.

Okay, so tonight's chapter, Breaking Free, how do we do it? You say, how long does it take to become free of the pain body on page 183? Tell us how long.

[Speaker 1] (1:55:05 - 1:55:33)

The important question, as I say, is not how long it takes to become free of the pain body, but how long does it take for me to stop identifying with the pain body? That's because it's more important to stop identifying with it because in one sense, you're already free. The pain body may still be there in you for a while, but when you stop identifying with it, that's freedom already.

[Speaker 2] (1:55:33 - 1:55:45)

You say the answer is, of course, that it depends both on the density of an individual's pain body, some are more dense than others. Yes. As well as the degree or intensity of that individual's arising presence.

[Speaker 1] (1:55:45 - 1:55:45)

Yes.

[Speaker 2] (1:55:45 - 1:56:01)

So the more you're able to bring that sense of awareness, or as I said in the beginning, that you, you who is disguised as awareness, that awareness is you disguised as a person, the more you can be present with that.

[Speaker 1] (1:56:01 - 1:56:01)

Yes.

[Speaker 2] (1:56:02 - 1:56:03)

The more it dissipates.

[Speaker 1] (1:56:03 - 1:56:03)

Yes.

[Speaker 2] (1:56:03 - 1:56:04)

It doesn't happen instantly.

[Speaker 1] (1:56:05 - 1:56:41)

No, but every time you disidentify, every time you are there as the awareness, the energy of the pain body already diminishes. So every time there's a little bit less of it. And it's the, what happens to the energy?

It's all, energy is all one. There's only one energy, but it appears in different frequencies and the pain body energy has a certain frequency. It's contained, it's rigid, it's tight and it becomes freed and it contributes to the arising awareness.

[Speaker 2] (1:56:41 - 1:56:46)

And you say, but it's not the pain body, but identification with it that causes the suffering.

[Speaker 1] (1:56:46 - 1:56:49)

That's right. The pain body itself is only...

[Speaker 2] (1:56:49 - 1:56:50)

Has no power over it.

[Speaker 1] (1:56:50 - 1:57:04)

No, it's not suffering anymore when you don't identify with it. Then it's only an unpleasant feeling inside you. You can hardly call it suffering, but it's suffering when you become it or it becomes you, that's suffering.

[Speaker 2] (1:57:04 - 1:57:22)

It's not the pain body, but identification with the pain body that forces you to relive the past again and again and again and keeps you in a state of unconsciousness. I'm on page 183, everybody. So a more important question to ask would be, how long does it take to become free of identification?

[Speaker 1] (1:57:23 - 1:58:00)

Yes, that's the key. And the answer to that, of course, is it doesn't really take any time because all it requires you is to be aware this moment as it arises, in the moment it arises to see it and recognize it. Be the awareness for it, be the space for it, is another word, another expression we can use.

Are you able to be the awareness for the pain body, to be the space for the pain body and say, ah, there it is. That means you've broken the identification. All it requires is for you to be present in the now as the awareness.

[Speaker 2] (1:58:00 - 1:58:11)

And to remember that the past, no matter what it is, no matter how awful it was, how horrifying, how much suffering, the past has no power over the present moment.

[Speaker 1] (1:58:11 - 1:58:33)

Because what arises out of the present moment is the dimension of consciousness that we call presence or awareness. It's a dimension that was already there in you always, but had been covered up by density of emotion and density of conditioned mind structures, thinking.

[Speaker 2] (1:58:34 - 1:58:38)

And the way you get to that is to bring yourself back to the present moment, get still.

[Speaker 1] (1:58:38 - 1:59:25)

Yes. Get still. Get still.

And then that arises, that dimension that then arises is, we could call it, goes beyond who you are as a person. It is transpersonal. It is a transpersonal dimension in you.

And that's the only thing that can free you from the purely personal realm, which has its place, but is very limited. And it's the only thing that can free you from the past and the heaviness of the past. And the past cannot prevail against it.

It is impossible because it is the only power there is. So it is also the timeless dimension in you. When we talk of presence or awareness, there is no past and future in presence or awareness.

[Speaker 2] (1:59:25 - 1:59:34)

I got that. When you say on the page 184, when you feel the pain body, don't fall into the era of thinking there's something wrong with you, making yourself into a problem.

[Speaker 9] (1:59:35 - 1:59:35)

Yes.

[Speaker 2] (1:59:35 - 2:00:24)

Because the ego loves that. Okay. The knowing needs to be followed by accepting.

We talked about that a lot tonight. Anything else will obscure it. Accepting means you allow yourself to feel whatever it is you're feeling at that moment.

You can't argue with what is. Well, you can, but if you do, you suffer. That's how we suffer.

Through allowing, you become what you are, vast and spacious. You become whole. You're not a fragment anymore, which is how the ego perceives itself.

Your true nature emerges, which is one with the nature of God. And then you say, Jesus

points to this when he says, be whole, even as your father in heaven is whole. The New Testament's be perfect is a mistranslation of the original Greek word, which means whole.

This is to say you don't need to become whole, but be what you already are with or without the pain body.

[Speaker 1] (2:00:25 - 2:00:28)

Yes. Yes. You already that.

[Speaker 2] (2:00:30 - 2:00:45)

Now, this brings us to the question that Denise in Michigan asks on our web. She says, is Eckhart perfect? Eckhart, you seem to be almost perfect, although I know nobody is.

Do you ever yell? Do you ever get angry or feel sad?

[Speaker 1] (2:00:46 - 2:01:36)

I'm not perfect because the form cannot be perfect. Every form, by the very fact that it has form, is one thing, but not the other. So whole, yes, I feel that I'm aligned with something far greater than the little person.

And that is where I rest, and that is where inspiration comes from, where the teaching arises, this is presence. And it goes far beyond this little person. This little person is insignificant.

It doesn't matter very much to me. So I don't look for perfection. I don't look for perfection in myself because that would be terrible frustration.

I do things that people perhaps would regard as not perfect.

[Speaker 2] (2:01:39 - 2:01:42)

I'm waiting to hear.

[Speaker 1] (2:01:44 - 2:02:22)

I have a glass of wine. I like my glass of wine occasionally. I drink coffee at Starbucks almost every day.

And sometimes people come up to me and say, you are drinking coffee. You shouldn't be drinking coffee. What do you need coffee for?

I say, why not? I enjoy it. So I enjoy all kinds of things.

I don't have many negative emotions. I can't think the last time I even had a negative

emotion, but it's possible. Perhaps I remember maybe some years ago, yes, I was watching and people were mistreating an animal and I suddenly felt anger.

So it can happen.

[Speaker 2] (2:02:22 - 2:02:32)

And what did you do when you felt the anger? I just did a show on puppy mills. It made me very angry too.

So what did you do with that anger? Did you say, oh, I'm feeling anger? You notice the anger?

[Speaker 1] (2:02:33 - 2:02:55)

And the situation, somebody else interfered at that very moment. Otherwise, I had already taken steps towards stopping it. And so the anger was there.

I felt it. And it was in my system for a couple of minutes as a vibrational, intense vibration in the body. And then it dissipated.

I let it go.

[Speaker 2] (2:02:55 - 2:02:59)

So you don't just like little things don't upset you ever?

[Speaker 1] (2:02:59 - 2:03:08)

No, no. I've let go. I had so much of that in the past.

So much suffering with all kinds of little things. It's not worth it.

[Speaker 2] (2:03:08 - 2:03:17)

Yeah. I never understand this because I'm not, you know, I don't get triggered by, you know, automobiles or driving or stuff. I never understand the people, the road rage.

[Speaker 1] (2:03:17 - 2:03:19)

That's pain buddy, right? Yes.

[Speaker 2] (2:03:19 - 2:03:26)

I never understand why not getting in a, not being led in a line or being cut off, why that would cause you to be so crazy.

[Speaker 1] (2:03:26 - 2:04:27)

I don't understand it either. But for many people, that is something they personalize. So it's an egoic phenomenon.

So when, when somebody does something, they regard it as a personal insult to them, to their dignity or whatever. So, and of course, if, if it were personalized, the traffic, that's good. They wouldn't perhaps do it with the weather.

If some hail or rain hits your windscreen, then you would, perhaps you wouldn't get angry. But if a driver cuts across, then you suddenly get angry, but it's the same thing. It's just an energy field cutting, cutting across.

Why personalize it? And I'm amazed that people suffer so much stress in traffic because if you don't react, then there's no stress. If you don't personalize other drivers, as if they were, had some personal disagreement with you, it's nothing to do with you.

They don't even know you. Right. If you don't personalize things, it's actually quite stress-free.

[Speaker 2] (2:04:28 - 2:04:32)

Or you get stuck in traffic and you get, people get so frustrated getting stuck in traffic.

[Speaker 1] (2:04:32 - 2:04:44)

Yes. I know. And that can be a wonderful meditation.

You can't move. Why not be in the body, feel the intense life, the liveness in your energy field and be there, enjoy.

[Speaker 2] (2:04:44 - 2:04:55)

And everybody who's listening has ever been stuck in traffic. You now, after reading the book, you know how ridiculous it is to be upset that you're stuck in traffic because there's nothing you can do to change it. So just be with it.

[Speaker 1] (2:04:56 - 2:05:07)

Wonderful opportunity for acceptance and surrender. And a wonderful opportunity for learning dysfunction. If you observe they are not accepting and surrendering, then you can observe how dysfunction arises.

[Speaker 2] (2:05:07 - 2:05:12)

I love the way you answered that question from Denise in Michigan. You say you're not perfect, but you're whole.

[Speaker 1] (2:05:12 - 2:05:31)

Yes. So sometimes people on the spiritual path, they look for some kind of perfection. They have an image of how a perfect, evolved, spiritual human being behaves.

And then they try to conform that to that image. It doesn't work. It really accept your own limitations, accept your imperfections.

[Speaker 2] (2:05:31 - 2:06:09)

Do you have no attachment to, I mean, the way you even described your body. I loved last week, toward the end of our webcast, I asked you if you had any fear of dying. And I said this later to some friends.

I've never talked to anybody whom I've asked that question, to whom I've asked that question. And there was such definitive resoluteness about it. Like I really believed you when you said you had no fear.

I really believed you when you had no fear of death. And you have no attachment to anything? Like do you live in a nice house?

Do you like nice things?

[Speaker 1] (2:06:09 - 2:06:09)

Oh, yes.

[Speaker 2] (2:06:09 - 2:06:10)

Yes.

[Speaker 1] (2:06:10 - 2:07:27)

I like nice things. Now for many years, I lived on a minimum because for many years I didn't have a regular job. I was just doing occasional counseling and occasional little workshops.

So for many years, I lived on very, very little. And I enjoyed that. I later on, I realized, oh, I must have lived for all those years below the poverty level.

But I didn't feel that at the time. I didn't regard myself as poor. I've enjoyed every moment of it.

And then now I have relative wealth, especially compared to that time. And I'm actually enjoying that too. I buy some nice furniture sometimes and enjoy it.

You like nice sheets? I like nice sheets. Do you care?

Well, I can sleep in any, but I like nice things. But you're not attached to them? Not, no,

no.

I'm not attached. I enjoy having space around so that you don't have to listen to the neighbor's noise. That is quite nice.

Perhaps the greatest thing that money can buy is space around you. But if you don't have it and if you have to live with neighbor's noise, it's a great opportunity for surrendering or for telling them to shut up.

[Speaker 2] (2:07:29 - 2:07:41)

But... Before we go, I wanted to have you tell everyone about an upcoming, well, I want to tell you about an upcoming Oprah show. Do you want to summarize?

I guess you just basically did. Break free of it, lose the identification.

[Speaker 1] (2:07:41 - 2:07:43)

Yes, that's it. Yes.

[Speaker 2] (2:07:43 - 2:08:04)

I'm really excited about the next chapter because the next chapter is finding who you truly are. And I would say, bring a friend to the webcast next week. Come and bring a friend because even if you haven't read the rest of the book, you can start really on page 185 with finding who you truly are and then work your way backwards.

It's going to be so exciting.

[Speaker 1] (2:08:04 - 2:08:05)

Yes, I love it too.

[Speaker 2] (2:08:05 - 2:09:38)

I love it. I love it when you love it. I love it.

It's going to be so exciting. Also, everybody, listen, I want to tell you about an upcoming Oprah show we're doing this Wednesday, an entire hour on a new earth that's going to air on our show, my show, this Wednesday, April 9th, in the United States and in Canada and the rest of the world as soon as we can get it to our international affiliates. For those of you who've been in Dubai, we'll be talking to people who've had a big and little transformation in their lives.

It's a powerful hour and something I think you'll want to see if you've been trying to talk to your friends about this or people in your home about this, that's the show that they should watch. I want to encourage you to have them watch that and bring a friend to

next week's webcast to find out who you truly are. Again, Eckhart and I thank you all for joining us around the world.

The sixth class will be available on demand tomorrow for free here at oprah.com. If you want to download or watch any of our classes, you can do that also tomorrow at oprah.com and iTunes. It's free.

Thanks to nature-made soft gel vitamins. It's free. And also tomorrow, we'll have special bonus materials for you on oprah.com and iTunes. Audio meditations read by Eckhart's partner, Kim Ng. You can listen to them on your computer or download them and take them to go. Don't forget to update your workbook.

Get ready for next week's class, finding out who you truly are. If you're not who you think you are, well, then who are you? We're going to talk about that.

It's going to be so exciting next week. Again, I thank you.

[Speaker 1] (2:09:38 - 2:09:39)

Thank you, everybody.

[Speaker 2] (2:09:40 - 2:09:43)

Thank you. See you in class next week. Good night.

[Speaker 1] (2:09:43 - 2:09:44)

Good night.

[Speaker 2] (2:09:45 - 2:09:47)

Lovely. Wasn't that lovely?